

Āyuh

VIII.1.1 Homage be to death, that puts the end. May your out-breaths and in-breaths move on here with pleasure. May this man stay here full span of life, in the realm of the Sun, in the world of immortality.

VIII.1.2 The Lord of good fortune has raised this man up; the radiant moon and the divine cloud-bearing winds (Maruts) have raised him up; the resplendent one (Indra) and the adorable one (Agni) have raised him up for his well-being.

VIII.1.3 Here is your life, here your vital breath; here the life-span, and here is your mind. With the divine speech, we deliver and bear you up from the bonds of perdition (nirṛti).

VIII.1.4 Move upwards from here, O man; being released from the fetters of death, may you not sink lower. May you not be severed from this world, from the view of fire and the Sun.

VIII.1.5 May the wind of the midspace blow clean and pure for you. May the water rain elixir for you. May the Sun shine hot pleasing to your body. May death have mercy on you. May you not die.

VIII.1.6 Let upward going be for you, not downward. I give you strength for living long. Do ascend this pleasing chariot of immortality. Thereafter in your old age, may you be addressing the assembly.

VII.1.7 Let not your mind go that way (there). Let it not go lost. Do not overlook the living one. Do not go after the forefathers. May all the bounties of nature retain you well protected here.

VIII.1.8 Do not think of the departed ones, who lead to the distances far remote. Out of the darkness down, may you ascend to the light (enlightenment). Come on; here we clasp (hold) both your hands.

VIII.1.9 May the black one (śyāma) and the brindled (śabela) one, two dogs guarding the path, sent out by the controller Lord (Yama), not (seize) you. Come (hither) towards us. Do not think much. Stay not here with your mind inclined to the further side. (Śyāmau - Śabalau) - Rg.

VIII.1.10 Follow not this path. This is awful. By which you shall not go before your time, that I tell you of. O man, do not enter this darkness. There is danger thitherwards; hitherward no fear for you.

- VIII.1.11** May the fires, that dwell within the waters, protect you. May the one, whom men kindle, protect you. May the one residing in all human beings, the omniscient, protect you. May the celestial one, not burn you, with the lightning.
- VIII.1.12** May not the flesh-consuming (fire) claim you (as victim). Keep off the corpse-devouring one. May the heaven save you, the earth save you, may the Sun and the moon save you, may the midspace save you from the dart (missile) divine.
- VIII.1.13** May the awake and attentive guard you; may the undrowsy and the unsleepy guard you. May the saviour and the wakeful guard you.
- VIII.1.14** May they guard you; may they save you. Homage be to them. I dedicate it to them.
- VIII.1.15** May the omnipresent, the resplendent, the sustainer, and the protecting impeller Lord restore you to communion with the living beings. May not your vital breath, nor your strength forsake you. We hereby call your life back to you.
- VIII.1.16** May not the crusher with terrible jaws, find you may not the darkness. Having sacred grass (barhiḥ) on your tongue, how can you perish ? May the old and the young sages, and the Lord resplendent and adorable, raise you up for your well-being.

VIII.1.17 May the heaven, may the earth, and may the Lord of creatures raise you up. May the medicines, whose lord is the moon, rescue you from death.

VIII.1.18 O bounties of nature, may this man remain just here. May he not go yonder from here. With this thousand-fold potent medicine, we bear him up out of death.

VIII.1.19 I have rescued you from death. May the life-bestowers blow you. May not womenfolk with dishevelled hair, nor the wailers for the dead, wail for you.

VIII.1.20 I have snatched you (from death). I have got you back. You have come again, new again. O whole-limbed person, I have restored to you all your vision and all your life-span.

VIII.1.21 The life has breathed in; the light has come to you; the darkness has crept away from you. May we remove you from death, perdition and the wasting disease. (yakṣmam)

Āyuh

VIII.2.1 Take hold of this stream of immortality; may unserved be your life-span unto old age. I infuse again life and longevity in you. Do not go to dust and darkness. May you not die.

VIII.2.2 Come towards the light of the living. I draw you hitherward for a life of hundred autumns. Releasing the nooses (pāśān) of death and the infamy, I grant you a better and longer life-span.

VIII.2.3 From the wind I have procured your vital breath and from the Sun your vision. What is your mind, that I confirm in you. Be in unison with your members. Speak with your tongue unlamenting.

VIII.2.4 I blow on you from all sides with the breath of the bipeds and the quadrupeds, as on a newly born fire. Homage to your vision and homage to your vital breath, I pay, O death.

VIII.2.5 May this man live on; let him not die. We stir him to life. I administer a medicine to him. O death, may you not slay this man.

VIII.2.6 To keep this man out of harm's way, I administer to him the herb Jivanti, bestower of new life, producing no bad-effect, protecting, overwhelming (the disease) and an invigorating tonic.

VIII.2.7 (O death), comfort (this man); do not seize; leave this man. Being devoted to you alone, may he remain here all his life-time. O Lord of creation and the Lord of destruction, may you, grant him happiness; give him shelter; driving away the distress grant him a full life-span.

- VIII.2.8** O death, comfort this man; have mercy on him. May he rise up from here. May he enjoy his exploits himself uninjured, whole-limbed, well-hearing, upto the old age of a hundred years.
- VIII.2.9** May the dart divine avoid you. I carry you across the midst. I have raised you up from death below. I have kept the flesh-consuming fire away from you. I set up protective enclosure for your life.
- VIII.2.10** O death, protecting this man from your misty descending path, which can never be defied, we make prayer an armour for this man.
- VIII.2.11** I make your out-breath and in-breath, your long life-span, your old age, and death peaceful. I drive away all the roaming death messengers, sent by time, born of the sun (Vaivasvata).
- VIII.2.12** Adversity, perdition, epileptic seizure, flesh-eaters, blood-suckers, germs of wasting diseases, and all that is malignant, we drive far away like darkness.
- VIII.2.13** I win your life from the adorable Lord, the immortal, the bestower of life, and the omniscient. I make it so for you, that you may remain uninjured, undying, and contented, May it prosper for you.

- VIII.2.14** May heaven and earth be propitious to you, free from suffering and full of splendour. May the sun shine hot to your joy and happiness. May the wind blow happiness in your heart. May the celestial waters, full of milk, flow graciously to you.
- VIII.2.15** May the plants (herbs) be propitious to you. I have raised you up to the higher earth from the lower one. May the two sons of eternity, the sun and the moon, protect you there.
- VIII.2.16** What your garment is to cover your upper part (paridhāna) and what cloth you put on as under-wear (nīvi), that we make propitious for your body, so that it may be soft in touch to you.
- VIII.2.17** When as a barber, you shave hair (Keśa) and beard (Śmaśru) with an injuring and very shining razor, make our appearance pleasing to look at. Do not steal away our life-span.
- VIII.2.18** May the rice and barley, free from, wasting disease and pleasing to eat, be propitious to you. Both these resist the consumption and purge the malady.
- VIII.2.19** What grain, grown by cultivation, you eat, what milk you drink, what is edible, what is not edible - all your food I make unpoisoned.

- VIII.2.20** I hand you over (as a charge) to day and to night, to both of them. May you protect my this man from evil-minded ones, seeking to devour him.
- VIII.2.21** We make your hundred years of life-span ten thousand years extending over two, three, four ages. May the Lord resplendent and adorable, and all the bounties of nature approve it for you ungrudgingly.
- VIII.2.22** We hand you over (as a charge) to autumn, to winter, to spring and to summer. For you pleasing be the rains, during which the plants grow up.
- VIII.2.23** Death rules over bipeds, death rules over quadrupeds. From that death, the master of the earth, I bear you up. Now, be not afraid.
- VIII.2.24** Such one, O unharmed, you will not die. You will not die. Do not be afraid. Certainly there they do not die, nor they enter the darkness below.
- VIII.2.25** Certainly all there remain alive - the cow, the horse, the man, the animal, where this prayer is made a pleasing protective enclosure for long life.

VIII.2.26 May this protect you from the violence coming from your equals and from your kins. May you be undying, immortal, overflowing with life. May the vital breaths not forsake your body.

VIII.2.27 From deaths, which are of a hundred and one types, and from the calamities, which have to be crossed over, may the enlightened ones, under the leadership of the adorable Lord, the benefactor of all men, rescue you.

VIII.2.28 O putudru (pinus deodar), you are an embodiment of fire, capable of carrying across the trouble. You are killer of germs of the wasting diseases, and slayer of the rivals; destroyer of disease, a medicine (you are) putudru by name.

Agniḥ

VIII.3.1 I invoke the mighty killer of wicked ones. I reach his friendly and most extended protection. May he, the adorable leader encouraged with sacrifices, and raging furiously, protect us by day; may he protect us by night.

VIII.3.2 O knower of all, enraged, iron-jawed, may you caress the tormentors with your flame. May you assail the worshippers of foolish deities with your tongue. Cutting to pieces, the flesh-eaters, may you enclose them in your mouth.

- VIII.3.3** O violent, burning fiercely, knowing both of them, may you dig both your jaws, the upper and the lower in them. O adorable leader, sacrificial fire, may you reach out into the midspace also and attack the tormentor with your teeth.
- VIII.3.4** O sacrificial fire, may you pierce the skin of the tormentors. May the violent lightning kill him with intense heat. O knower of all, tear his joints to pieces; let a flesh-eater, yearning for flesh, drag and devour him.
- VIII.3.5** O knower of all, wherever you see any tormentors, standing still, or moving about, or flying up in the midspace, O sacrificial fire, may you, the killer, (burning) fiercely, pierce him through and hurl him down.
- VIII.3.6** O sacrificial fire, straightening your arrows with sacrifices and sharpening the points of your shafts with sacred speech and the thunder-bolts - with them may you pierce the tormentors through their hearts and break their arms raised up for attack.
- VIII.3.7** O knower of all, may you smite with your weapons the tormentors, who have invaded and also those who are coming to invade. O sacrificial fire, may you, blazing fiercely, kill them first. Let the spotted carrion-eating birds (Kṣvīṅka) devour him.
- VIII.3.8** O adorable leader, may you tell us here, which is that tormentor, who has been doing all this. Strike him with a flaming stick Samīdh (wand), O most youthful; capture him, so that all the observing persons may see him.

- VIII.3.9** O adorable leader, protect the sacrifice with a keen eye; O good-hearted, conduct it forward to the treasures (vasubhyaḥ). O observer of men (nṛcaksah), may not the tormentors overwhelm you, while you are violently burning down the wicked ones.
- VIII.3.10** O observer of men, look out for the wicked ones among the people. Tear down his three fore-parts. O adorable leader, break his ribs with intense heat; cut off the root of the tormentor thrice.
- VIII.3.11** May the tormentor, who smites the truth with untruth, come thrice under your fire. O adorable Lord, O knower of all, overwhelming him with your flames, may you capture and destroy him in the presence of your (this) adorer.
- VIII.3.12** What the (affectionate) couple abuse each other today, what the praise-singers (suddenly) produce bitterness of speech, what arrow is born from the anger of the heart, O fire, with that may you pierce these tormentors through the heart.
- VIII.3.13** With your heat, exterminate the tormentors; O adorable Lord, exterminate the wicked ones with your intense heat. Exterminate the worshippers of foolish gods with your flame; exterminate those, who seek satisfaction by running others lives, burning all over.
- VIII.3.14** May the enlightened ones today exterminate the sinful. May the abuses hurled by him revert to him. May the arrows of the enlightened ones smite him in the vitals, who strikes with speech. May the tormentor come within the reach (of the weapons) of all.

VIII.3.15 The tormentor, who feeds on human flesh, and who on the horse-meat, and on the cattle, and who steals away the milk of the inviolable cow, O adorable leader, may you cut off their head with your flame.

VIII.3.16 The tormentors, who administer poison to cows, and those of evil ways, who slaughter them, may the impeller Lord, banish them far away; let them forfeit their share of plants.

VIII.3.17 The ruddy cow yields milk through the year; let not the tormentor enjoy it, O observer of men. O adorable leader, whichever of them seeks his satisfaction with this nectar; pierce him straight through his vitals with your burning rage.

VIII.3.18 From of old, O fire-divine (Agni) you have been killing the tormenters; the wicked (demons) have not conquered you in fights. Please burn up the flesh-eaters together with their female pairs (daivyāyāḥ). Let them not be freed from your heavenly missile (heti). (Also Av. V.29.11)

VIII.3.19 O adorable leader, protect us from below, from above, from behind and also from in front. May your those never-exhausting flames, extremely hot and burning all over, consume the evil plotter.

VIII.3.20 O adorable leader, a seer, with your forthought, may you protect us from the west, from the east, from the south and also from the north; may you a friend (protect) us, your friends; your never aging, (protect) us, the aging ones; you, O adorable, an immortal (protect) us, the mortals.

- VIII.3.21** O adorable Lord, may you set that eye on the shouting (noisy) wicked, with which you trace out the tormentors, attacking with their power. May you, like the uninjurable seer, burn down the real, unconscientious killer with your divine glare.
- VIII.3.22** You, O devout adorable, powerful one, shall we be fainting in erecting a stronghold around us, O you of daring colour, day by day slayer of the destructive one. (hantāram bhaṅgurāvataḥ). (Also Av.VIII 74 .1; Yv XI. 26)
- VIII.3.23** With your poisonous, intense burning heat, and with flames scorching at their points, O fire divine, may you annihilate the destructive wicked ones.
- VIII.3.24** This fire-divine shines out with immense light. With his mighty glow, he makes all the things visible. He overpowers the demoniac and ill-intentioned deceits; and He sharpens his horns for destroying the wicked ones.
- VIII.3.25** O fire-divine, what two horns, never-decaying keen-thrusting and sharpened with knowledge, you have, with those, and your flame, O knower of all, may you gore the evil-hearted, and advancing ever-hungry devourer.
- VIII.3.26** May the bright, radiant, immortal with refulgent glow, adorable Lord, drive off wickedness from us. (Also Rg.VII.15.10)

- VIII.4.1** O Lord of resplendence and love-divine, may you cause affliction to and destroy the wicked. It is worthy of showerers (of benefits) to cast down those who delight in darkness. Please drive away of all of them who are stupids; and also consume, slay, turn out and exterminate them once for all who are cannibals. (Also Rg. VII.104.1)
- VIII.4.2** O Lord of resplendence and love-divine, treat him mercilessly who is destructive and indulges in undesirable activities. Consume him with your wrath; let him perish thereby like a libation in fire. Never hesitate to show hatred towards one who hates people of divine learning, who is a cannibal, the hideous, the villain. (Also Rg. VII.104.2)
- VIII.4.3** O Lord of resplendence and love-divine, please treat the malevolents with severity, and plunge them in a dingy dark dungeon and see that none of them again comes out of it. May your wrathful courage gain triumphs over their wickedness. (Also Rg. VII.104.3)
- VIII.4.4** O Lord of resplendence and love-divine, please hurl your crushing thunderbolt towards the wicked forces from heaven, as well as from earth. Forge out of the mountains the consuming thunderbolt and order to burn to death the ever-increasing demonic race. (Also Rg VII.104.4).
- VIII.4.5** O Lord of resplendence and love-divine, please scatter your deadly weapons from heaven from all-sides, pierce the sides of the enemies with fiery scorching thunderbolts, so that, they die out without uttering a syllable. (Also Rg. VII.104.5)

- VIII.4.6** O Lord of resplendence and love-divine, may this hymn invest you, who are mighty on every side as the girth encompassing two steeds. I am offering this hymn to both of you with sincerity and integrity. May this homage of mine be accepted and animated by both of you, as if, you are two kings.(Also Rg. VII.104.6)
- VIII.4.7** O Lord of resplendence and love-divine, may both of you come without delay, as if riding on rapid horses, and slay these evil beings and destroy the treacherous forces. Let there be no comfort or rest to the malignant who harasses us with his wickedness. (Also Rg. VII.104.7)
- VIII.4.8** How dares he to malign me with false charges when I am of pure heart ? O Lord of resplendence, may such a person, who indulges in falsehood, cease to exist, like water, which slips down from the hollow of the palm. (Also Rg. VII.104.8)
- VIII.4.9** May Lord of love-divine surrender him to a serpent or throw him into the lap of death, who falsely accuses me or persecutes me, whilst I always adhere to truth. May this be also the fate of them, who, with jealousy, vilify everything that is good in me.
- VIII.4.10** O adorable Lord, he, who tries to pollute the essence of food or injure our horses, our cattle and our bodies even, may such an adversary, the thief, the robber, sink to destruction, - not only he himself, but also his progeny.
- VIII.4.11** May he be deprived of his bodily existence, as well as his posterity. May he be thrown out from all the three worlds and may his fair glory be blighted, who thinks of our destruction during the day or at night.(Also Rg. VII.104.11)

- VIII.4.12** A prudent person easily discriminates between truth and falsehood, since the two words are mutually at variance. Of these two, the love-divine cherishes truth and virtue. He, verily, destroys the falsehood. (Also Rg. VII. 104.12)
- VIII.4.13** Love-divine encourages not the wicked, nor he instigates such a man of strength even, who deals in falsehood. He, verily, destroys the fiend and wicked and also the one who speaks untruth. All such persons lie entangled in the chain of Lord of resplendence. (Also Rg. VII. 104.13)
- VIII.4.14** O adorable Lord, when did I worship the deities of falsehood or when did I think adversely about Nature's bounties ? O Lord, the knower of all that is born, why are you angry with us ? May destruction fall upon them who lie against you (Also Rg. VII.104.14)
- VIII.4.15** In case I have harassed any one in this life, or if I have behaved like a demon, may death come to me this day. May he, verily, lose all his ten children and may he die also who with his false tongue has called me a fiend coming in disguise. (Also Rg. VII.104.15)
- VIII.4.16** May the Lord of resplendence annihilate him with His dreadful weapon, who addresses me as a fiend appearing in disguise which I am not and may He slay such a demon who says to himself, 'I am pure' . May he, the most wretched amongst all beings perish. (Also Rg. VII.104.16)
- VIII.4.17** May she too, who wanders like owl during the darkness of night, hiding her body in concealment of person, fall head-long down into endless caverns. May the strong implements with their loud shrill destroy such female demons. (Also Rg. VII.104.17- Variation)

- VIII.4.18** O Lord of resplendence, hurl down from the celestial place your adamantine bolts. O Lord of bounties, may you sharpen the weapon and make its edge further tempered in the herbal chemicals (poisons), and smite the demons down with your rocky implements from forward, from behind, from above and from below. (Also Rg. VII.104.18- Variation)
- VIII.4.19** O vital winds, may you carefully conduct out a search amongst people; take them into custody and grind the demons to powder, who having transformed themselves to birds fly all over during the darkness and then proceed to sully and pollute the sacred worship. (Also Rg. VII.19-Variation)
- VIII.4.20** These demons march ahead accompanied by dogs; they try to assail indomitable Lord of resplendence with a desire to annul His influence. For such miscreants, the omnipotent Lord whets His thunderbolt. Now let Him cast His bolt upon the fiends, appearing in disguise. (Also Rg. VII. 104.20)
- VIII.4.21** Whensoever the evil fiends proceed to obstruct the sacred rites of the invoker, the Lord of resplendence always comes to destroy them. The omnipotent Lord advance and crushes down the assailing demons, as an axe cuts down the forest timber, and smashes them like an earthen vessel. (Also Rg. 104.21- Variation)
- VIII.4.22** Destroy the evil being, whether he comes in the fiendish grab of an owl, or of an owlet, or of a dog, or of a duck or of a falcon, or of a vulture. O Lord of resplendence, slay such a demoniac person by the stroke of your stones. (Also Rg. VII.104.22)
- VIII.4.23** May not the wicked fiends harm us. Let the dawn drive off the couples of timid ones. May the earth protect us from the terrestrial wickedness and may the firmament protect from the celestial one. (Also Rg. VII.104.23-Variation)

VIII.4.24 O Lord of resplendence, may you slay the fiend appearing in disguise whether he belongs to the class of man or woman, playing mischief by her deceptions. May those fools who murder by chopping necks perish and see no more of the Sun when he arises. (Also Rg. VII.104.24)

VIII.4.25 O love-divine, may you and the Lord of resplendence severally watch, keep a vigil all around and cast forth your weapons at the malignant demoniac person and smite all of them with bolt who attack in disguise. (Also Rg. VII.104.25)

Mantroktāh

VIII.5.1 This counter-acting blessing, scatterer of enemies, vigorous, slayer of rivals, brave among the brave, sure-protector, and very propitious, is put on a brave person.

VIII.5.2 This blessing is the slayer of rivals, very heroic, full of over whelming power, speedy, over-whelmer and formidable. This scatterer of enemies comes to the fore destroying the evil plottings of the enemies.

VIII.5.3 With this blessing, the resplendent self killed the nescience; with this he, the wise, defeated and destroyed the life-enjoyers (life-spoilers, murderers); with this, he conquered both these heaven and earth; with this, he conquered all the four regions.

- VIII.5.4** This blessing of the progress is a reverter, counter-acting, full of vigour, and crusher and subduer of enemies. May this protect us from all the sides.
- VIII.5.5** This is what the fire-divine has declared, the blissful Lord has declared; the Lord supreme, the impeller Lord, the resplendent Lord has declared the same. May those enlightened ones, placed in my forefront drive the evil plottings back with the counter-acting blessings.
- VIII.5.6** I have put the heaven and earth, also the day, also the Sun, between (the plottings-*kr̥tṭyāḥ* of the enemy and myself). May these bounties of nature, placed in my forefront, drive the evil plottings back with the counter-acting blessings.
- VIII.5.7** Those people, who put on this blessing of progress as an armour, ascend to heaven like the Sun, and subduing others, destroy the evil plottings.
- VIII.5.8** With this blessing of progress, as if with the help of a wise seer, I conquer all the enemy-hordes and slaughter the hateful wicked ones.
- VIII.5.9** The evil-plottings (*kr̥trāḥ*) first applied by the angry sages; the evil-plottings, applied by the life-enjoyers; the evil-plottings applied by some one himself and the evil-plottings applied through some other persons, may those, of both types, go farther than the far away, past the ninety navigable (rivers). (*navatim nāvyaḥ*).

- VIII.5.10** May the enlightened ones, the resplendent Lord, the omnipresent Lord, the impeller Lord, the terrible-punisher, the adorable Lord, the Lord of creatures the Lord staying in the highest abode, the Lord in His majesty (Virat), the benefactor of all men, and all the seers, put this blessing as an armour on this (sacrificer).
- VIII.5.11** You are the best among the plants, like a bullock among the roaming animals, and like a tiger among the beasts of prey. We have found, what we have been seeking for, an effective reverter near at hand.
- VIII.5.12** He verily becomes a tiger, he a lion, he a bull, he a subduer of rivals, whoever puts on this blessing.
- VIII.5.13** The Apsaras (those moving in the clouds) do not kill him nor the Gandharvas (sustainers of our earth); nor the mortals kill him; he, who puts on this blessing, rules over all the quarters.
- VIII.5.14** Kaśyapa (seer of reality) has bestowed you. Kaśyapa has stirred you to action. The resplendent self puts you on; putting you on among men, he wins in the battles. The enlightened ones have made this blessing an armour with thousands of protective powers.
- VIII.5.15** Whoever seeks to kill you with evil plottings, with consecrations, or with sacrifices, O resplendent one, may you smite him on face with the thunder-bolt of a hundred joints.

- VIII.5.16** This powerful, all-conquering blessing, verily, is a reverser one. May this all round protector protect our progeny and wealth.
- VIII.5.17** O resplendent one, may there be for us freedom from rivals in the north, freedom from rivals in the west. O brave hero, set light before us.
- VIII.5.18** May the heaven and earth be an armour for me; an armour the day, an armour the Sun. May the resplendent Lord and the adorable Lord be an armour for me. May the sustainer (dhātā) put an armour on me.
- VIII.5.19** This blessing of the resplendent Lord and the adorable Lord is a vast and formidable shield, which none of the bounties of Nature can pierce through. May that great-shield protect my person from all sides, so that I may have a long life attaining full old age.
- VIII.5.20** May this blessing of the enlightened ones be put on me for guarding me against harm, (O bounties of nature) may you enter together this pillar of strength, a three-fold defence, protecting the body, for bestowing vigour on me.
- VIII.5.21** May the resplendent Lord fill this man with valour. O bounties of Nature, may you enter him together, for a long life-span of a hundred autumns so that he may have a long life, attaining full old-age.

VIII.5.22 May the resplending Lord, the bestower of weal, the Lord of people, slayer of nescience, subduer of hateful enemies, the conqueror, ever-undefeated, provider of freedom from fear, the showerer of gifts, put this blessing on you. May He guard you day and night on all sides and from all.

Mantroktāḥ - matṛnāmā

VIII.6.1 These two parts of your body, which are meant for the husband, and which your mother cleansed when you were born, let not evil germs named *duṛṇāmā*, ill-named, *alinśaḥ* and *vatsapaḥ* seek to reach there.

VIII.6.2 *Palāla* (straw-like), *O anupalala* (similar to *palāla*), *śarkum* (injurer), *kokaṇ* (venereal), *malimlucam* (robber), *palījakam* (disturber), the *āśreṣaṃ* (sticky), *vavrivāsa* (discolouring), *ṛkṣagrīvam* (bear-necked), and *pramīlin* (winking) - (all these I banish from here).

VIII.6.3 Do not approach. Do not creep up. Do not creep inside between the two things. I administer to her the medicine *bajam* (white mustard), that removes *duṛṇāmā* (ill-named) germs.

VIII.6.4 *Duṛṇāmā* (ill-famed) and *sunāmā* (of good reputation), both desire to approach her. We smite off the evil ones. Let *sunāmā* desire the women-folk.

VIII.6.5 That block, hairy spoiler of life, born in the trunk of the body, and also snouted one, - all these evil ones we drive away from her two ovaries and from the perineum.

VIII.6.6 The yellow bajam destroys the evil germs that attack following the smell, eat into flesh, lick one to death and are ever-injuring.

VIII.6.7 Whoever approaches you, while asleep, posing himself as (your) brother or (your) father, may the bajam (white mustard) chase them away, dressed as eunuchs moving about in secrecy.

VIII.6.8 Whoever creeps to you, while asleep, or who wants to violate you while awake, may it (bajam) drive them away, as the circling Sun drives the shade.

VIII.6.9 Whoso makes this woman to bear a dead child, or causes her miscarriage, O herb, you destroy him, who makes her womb slippery.

VIII.6.10 Those flesh-eaters, that dance around the houses, making noises like donkeys, and those needles-shaped, (kusūlā) big-bellied (kukṣilā), paunchy, kakubhāḥ-karumāḥ, Srimāḥ (srimāḥ) them. O herb, may you scatter and destroy with your smeli. (Kusūlā-grainaries, kuksilā = paunchy; kukubhāḥ = exalted - karumāḥ, Srimāḥ).

- VIII.6.11** Kukukundhas and kukurabhas (making ku ku sounds), who are equipped with biting stings; dancing like eunuchs, who make a much noise in the forest - all those we make disappear from here.
- VIII.6.12** Those who cannot tolerate the Sun, burning down from the sky, those troublesome mosquitoes we destroy. We destroy those troublesome mosquitoes, who cannot tolerate the sun burning down from the sky, live on goats, and are evil-smelling and bloody-mouthed.
- VIII.6.13** Who bear an excessively large head over their shoulders, and who cause severe pain in women's loins, - those germs O resplendent Lord, may you destroy.
- VIII.6.14** Who go to a bride first carrying (drinking) horns (śṛṅgāṇi) in their hands, visiting taverns and laughingly loudly, who flash lights in the bushes, - all of them we cause to disappear from here.

Brahamaṇaspatih

- VIII.6.15** Those, who have their toes backwards, their heels in front, and faces in front; born on the thrashing-floor, born of dung-smoke, headless, aggravating the pains, large-testicled, and swift-moving - all of them of this woman, O lord of knowledge, may you destroy by proper diagnosis.
- VIII.6.16** May those with distorted vision, not looking froward, and impotent remain without women. O herb, thrust him down, who not being a husband, seeks to violate this woman, true to her husband. (sleeping woman).

VIII.6.17 Coming with erect member, the hermit-haired, vile, the fondler, creeping near (with lust), violent, snouty, and the evil-minded - him may you hit with your sole and heel, as a kicking cow hits her milking-pot.

VIII.6.18 Whoever touches your embryo, or whoever kills your new-born - may the pinga (brown-one), formidable with bow, pierce him through the heart.

VIII.6.19 They, who kill the half-born babies, and who sleep by the recently delivered women, may the pinga chase those women-seeking scented ones (gandharva), as the wind chases a cloud.

VIII.6.20 Let it hold the seed deposited. What is laid, may that not abort. May these two strong medicines, to be kept in your underwear, protect your embryo.

VIII.6.21 From the rim-nosed, full-cheeked, the shady, and the naked devourer germ, may the pinga (yellow mustard) protect you well for the sake of your offsprings and your husband.

VIII.6.22 May you protect her well from the two-mouthed, four-eyed, five-footed, fingerless worm, that creeps up and twines again and again (varīvrtao).

VIII.6.23 Those who eat into flesh, and those who (eat) human flesh, and those hairy ones, that eat the unborn foetus - we drive them away from here.

VIII.6.24 Those who shy away from the Sun, like a daughter-in-law from the father-in-law, let baja and piṅga pierce them through their heart.

VIII.6.25 O piṅga (white mustard), may you protect the baby at birth. Do not turn a male (baby) into a female. May not the eaters cause harm to embryos. Drive the devouring germs away from here.

VIII.6.26 Sterility, still-birth, wailing and crying, and the fault causing barrenness - all these may you lay on our foe, as if having made a garland from (the flowers of) a tree.

Bhaiṣajyam (herbs), Āyusyam (life span) Oṣadhayaḥ (plants)

VIII.7.1 Those which are brown (tonic), those which are bright (increase virility), those which are red (heal up the wounds quickly); the spotted, the grayish, and the black - all those medicinal herbs we praise and summon here.